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Rough Trans Scottie Twine	
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M2329
Sunday, November 25, 1973
BARN
Lunch + Organ (side 2)

MR. NYLAND: I thought--I thought last night that we could get away with not having any talk at lunch today because we used up the whole cassette and I said to myself, "Goody, goody, I don't have to say anything tomorrow," because I've said already so much and questions and so forth, there are enough, and here I find out this morning Ed's birthday, David's birthday right on wedged in between them--no, Ed is--excuse me, Ed is today and David's yesterday and tomorrow Jessica. You know, I'm getting crowded in and I think we ought to once and for all say something about birthdays so that that could become a subject to which I could make a reference like Gurdjieff did, you remember when he says - well, in order to refresh your mind, there is a kind of a lecture talk where he gave and that was read and you remember the last chapter of the ------ that he could refer to it, to save time, he called it - well, I don't know how I can save time.

When it comes to birthdays it's always a very interesting state in one's life. It changes, of course, every year and although the year may be the same in length it definitely is not the same in experience. And also then hoping that for the following year there will be something different from what one

has had before and that one has profited by the year that has gone. And, as a matter of fact, a year really doesn't go at all and a birthday itself as a date is manufactured. Life continues in exactly the same way regardless of birthdays, and the day before your birthday is really very similar to the day after, and the birthday itself. It may be a very good way of looking at life.

I do not know if you ever think about life and continuing. Life before this particular lifetime on earth. The whole question of reincarnation. The question of a continuation after death, and not a change, but a continuation, only a little different kind of a form. I don't want to dwell on that too much because I know that one becomes too morose thinking about one's death, and you don't know really why you want to live or, rather, maybe there is an idea that if you can get through with this life then the death will take care of many other things which you cannot take care of at the present time. But the whole picture of life as eternity, life that is in existence and somehow or other becomes attached to oneself, and that for the time being, for the little while that we know in this particular unconscious state, that we know that we happen to exist, we become responsible for life as it is now in one's body and with different organs that help to take on the responsibility for it. Have we been responsible before and is there that kind of a karma? And is there after this life another, and is that just a going from one into the other as if it is an open door or a door that is open, not even a step down or up, level ground, only a different room? And it would be wonderful if one could look at

it that way.

But one cannot look because one doesn't have the eyes for it. It's very difficult even to see in this life. We do require another eye - sometimes the third eye, we call it - to give insight into oneself which belongs then to a different form already in which life can exist, we simply call a Kesdjanian body. And maybe there is also a special kind of an eye for a Soul. But whenever we talk about 'I' it is difficult to visualize what is an 'I' unless you can see it as the eyes we have at the present time. And when we talk about 'I' the way we talk about it, it's difficult even to imagine how it is and how it functions. It can be that it is on the basis of a feeling by looking within oneself to discover that which is actually one's inner life, an inner life already to some extent a little bit less encumbered by a form. And when we talk about feelings and the different things that we say, even put them into words, already have in them something a little different which is not matter. It is more like breathing, it is more like air, it is more like a feeling that we sometime know exists without being able to trace it or to see it with one's sense organs. One feels it.

Of course, quite logically, I've thought a great deal about seeing within and I want to say this because Ed, next to me, is also a very good example. His eyes are completely blind. Mine are not, not as yet, I hope never. They are a little blind. At the same time, there is a very definite necessity for the two of us to find out why if actually because we cannot see as much of the outside world and that there is a reduction of such

impressions. Nevertheless, an 'I' continues to exist physiologically and it has to be attended to in some way and it is still active. And any capacity for an 'I' to continue to see when one becomes blind or a little bit blind is that it turns within. And for the last or four years I've tried to have my 'I' look within myself to uncover what is really there and to come to certain conclusions about the maintenance of one's inner life. I say again, this is not the same as on a birthday when one continues to live in the year and the next year. It is a different kind of experience which one does not know about until you experience it yourself. And it's very difficult to explain it even because the language is not understood by those who don't know. It is an experience by itself but, many times before this happened to me, I'm going to Boston and talking to Ed. We sat there and, of course, I looked at him. Many times I thought, what is it that goes on in the mind when there is no eye for the open world and when it is still to be used within oneself; many times thinking about what actually can take place for a person when he becomes interested in Work, which is also to some extent intangible; and is it possible, and perhaps even advantageous, not to be too much distracted by the outside world but that this kind of inner eye, can it light up and can it give information about an inner condition of oneself and then actually, by concentration - because it can be concentrated - concentrating on that which is within, can it receive more food because one is deprived from having a chance of being impressed by outside conditions? And sitting there and looking at him, first there was pity; I felt sorry because it seemed at that time that I at

least, having my eyes, I could see more. Then when it was a question of one's inner life, I had a feeling that you were at least equal and, at the present time, having experienced what it is to do without my eyes to some extent - I'm still very fortunate. All I cannot do really is reading, which is not so fortunate, and I cannot write as yet, not well enough. So there is a big hunk out of my life also. But at the present time I can understand, because of my own experience, what Ed has gone through and what are the potentialities for him. And I admire that now and, to some extent, I think it is - it is a beautiful thing to experience. Ultimately, we will get through with this world. We will close our eyes. There will not be any impressions any more of any kinds of physical or physiological kind. And still we will continue to live.

An experience which Ed has, and which I have tasted a little of, is a continuation of life existing without being affected too much, or sometimes not at all, by the outside world. That gives me a certain concept of what life really is, because if I can understand life existing without eyes functioning, without hearing, without taste, without any of the so-called sense organs, life still is in existence, and then that what is necessary for development of such inner qualities is really helped a great deal by the exclusion of the things which usually take away our attention. It is difficult to look at these things as a blessing because we contain so much within oneself of that what we think is a blessing for us and it is so linked up with one's outer life. And I must say that it is extremely difficult to divorce oneself from it and to live for some time within

oneself. But to some extent you might say it is like a state of meditation in which the eyes are closed and which then allow the thoughts to take a certain place and not to be disturbed by anything from the outside world, and then can, for oneself, create a new world. I hope Ed can see it that way because I know for myself what it is and has meant. At the same time, Ed has unfortunate future of never being able to see. For myself, I expect to see again. But both of us will profit from this particular period and that is why I felt that I ought to say something on this day, it being Ed's birthday, that I could not forgo the necessity of talking about blindness and to what extent it is a blessing, to what extent it will help to see in a different way, but nevertheless seeing one's inner life and that because of such blindness that what is a seeing eye becomes within oneself the sensing 'I' and it is that realization of the existence of oneself based more and more now on the question of intuition, of realization of an acceptance of that what comes to one not through a sense organ and not necessarily through a brain, that there is then, because of the feeling being developed and intuitively knowing, is helped a great deal by the exclusion of many things of the outside world which, after all, do not have that much value as compared to the existence of an inner life.

It applies to all of us, it applies to anyone who is interested in Work. But it becomes much more of an example of what has to take place. We will, in the future, close our eyes more and more to the outside manifestations of ourselves and we should continue in a search away from forms of behavior of an extraordinary outside world into an extraordinary inside world

and for that, then, we don't need eyes and we don't need hearing. We need some development within oneself.

It starts, of course, with what we know of intuition. It continued with sensing because that gives already a knowledge to the body itself. But that what really will help is a development within one's feeling body to make that emotional; that is an attempt one must make by deepening it and allowing room for God to have a place in it. That what is necessary for the application for oneself is to losing one's selfishness. For me, it is always the most fundamental issue. Any kind of a form of egoism - egotism, selfishness, self-centeredness, all of that has to be scrutinized to the extent that honor and grace is given to God and that for oneself one has just enough to be able to function and that the extra - that is, that what is left as energy of life which can be given away - should be given and not be hoarded. Selfishness remains a containment within yourself where you sit, as it were, like a miser on that what you believe you own. And in reality one must learn to give everything that one has in order to become empty so that that what then is empty can, in time, be filled by the different kind of a treasure - I say, sometimes, then sent from above - but to which one ought to become open and I would say this, that on a birthday this could be a very definite determination on the part of oneself in the next year to study, to find out, to do research about one's own selfishness. Selfish in thought, selfish in feeling, and selfish in a physical way, wishing to take and take without giving. Wishing to put oneself on the foreground most of the time and, instead, to see where is the proper place of oneself and what one

should do to keep that place in the relation to the giving grace of the Lord. I express it simply, a little bit religiously, because we can understand that. Each person can do it in his own way. Each person can find out for himself where his selfishness ends and goes over into self-centeredness, and where the self-centeredness can start to begin in the direction - to start in the direction of altruism. And it is not a question of falling overboard by making all the sacrifices that are quite unnecessary but, at the same time, to be able to see how to strike a balance between that what is good for one and also good for someone else and to love each other as one does oneself.

I wish a long life for these two. They are in the midst of their life; Ed may be a little more advanced. But I wish for them tremendous amount of energy to continue to live both within themselves and to develop that what is essential for growing over from here to there. So with the help of Gurdjieff, with the help of objectivity, with the help of an insight into one's own inner life, with the help of the realization that the world as we know it has an end and that our search should be seeking for endlessness. I hope we will in time. No, perhaps I would say in timelessness find it. Ed, to your birthday, and David, to yours. And I hope all of you drink.

I will play a little organ. We won't guarantee it, Peter, will we?

Peter: Nope.

MR. NYLAND: We can try it.

END TAPE

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